

About Archbishop Ireland.



RCHBISHOP IRELAND, of St. Paul, is the subject of a long article in the *Dublin Freeman*, provoked by the circulation of a report that he was ashamed of his native land and shunned its people in his adopted country. The *Freeman* declares the accusation to be false and points out the number of Irish priests in the St. Paul Diocese, many of whom are natives of Limerick, the spot which this prelate cherishes as the dearest on earth—the scene of his childhood. Then the *Freeman* explains why some Irishmen accept such reports against Msgr. Ireland. It says :

"We must, however, bear in mind that Archbishop Ireland, although a true and warm-hearted Irishman, is also an ardent American, and that he has done a great deal to prevent non-English-speaking peoples from obtaining the upper hand in America, and naturally enough, during his 'anti-Cahensly' campaign, his love for Ireland was necessarily somewhat obscured by his aggressive spirit of Americanism. Thus, when asked by the Bishop of Ossory—his native diocese—to preach at the opening of the new cathedral, his answer was both characteristic of the man and of his surroundings. 'How can I,' said John of St. Paul, 'go over to Ireland and open my heart to my countrymen, and speak to them of the fullness of my love for Ireland, at a time when, in America, I am bidding foreigners to leave behind them the traditions of Europe, and to give all the love of their souls to the country of their adoption, and all their energy to the attainments of its ideals."

This is interesting, to be sure. Still more interesting are the comments made on the *Freeman's* article by the *Intermountain Catholic* [No. 30], of Salt Lake, whose editor is an enthusiastic admirer and champion of "John of St. Paul."

"This reply," he says, "expressed the Archbishop's creed in one word. Not for his distinction as theologian or administrator of purely church affairs do American Catholics yield admiration to John Ireland, prelate of St. Paul. It is to citizen Ireland's sterling patriotism, well balanced judgment, and far-seeing statesmanship. These qualities united in Bishop and citizen have proved him a bulwark against the enemies of the Church in this country as well as establishing him in high favor with those who control the nation's affairs. No man has a better hold on the common people nor nobody better qualified to arbitrate questions involving

industrial dissension or national peril. Archbishop Ireland is a man abreast of the times in promoting religious faith and urging civic virtue.

"This is the American estimate of the St. Paul prelate, shared alike by Catholic and non-Catholic admirers. Viewed from such standpoint, we hardly go amiss in our analyzation of Ireland's character. For example, it would be difficult to discover in Archbishop Ireland any passionate love of music, least of all that he would display it in his own person. Not that love for music is illogical to reasoners of the Ireland mould, but it seems a contradiction of the real Ireland. The Archbishop possesses a strong voice of distinct tone, well fitted to his often dramatic oratory, yet it is not what artists would call a musical voice. At least this is the opinion of a St. Paul church organist who always found it difficult to accompany him during the celebration of high mass. Minnesotians now residing in Montana, who attended mass in the old basilica at St. Paul, will smile when they read this paragraph, taken from the *Freeman*:

"Besides being a scholar and a statesman, Archbishop Ireland is a natural born poet and a musician of no mean quality, possessed of a beautiful, strong, clear voice, to which he can impart the most soul-touching expression. Those of his intimate friends, chiefly among the older Irish settlers of St. Paul, with whom he sometimes passes a pleasant evening, when he can steal the time from his overwhelming occupations, and relieve his great mind from their many cares, are often charmed by his entrancing rendering of Moore's melodies and other patriotic songs."

In conclusion, our confrère of the *Intermountain Catholic* tells a little story of his own about Msgr. Ireland's appreciation of music. The incident is alleged to have "happened at St. Cloud, Minn., in the Archdiocese of St. Paul (*sic!*)," and bears internal signs as well for being considered apocryphal:

"The occasion was the laying of a corner stone for a German Catholic church. The population of St. Cloud is essentially German, so the German idea of éclat is strikingly manifest in affairs like the one in question. No program would be complete without music—martial music. Accordingly, the brass band of the town was brought into requisition. It occurred to the priest who accompanied Archbishop Ireland from St. Paul that the presence of this band and the music it played was entirely inappropriate, but he said nothing. Just as the benediction was concluded the band struck up rag-time music to the tune of 'There's a Hot Time in the Old Town To-night.' Very good air to stimulate enthusiasm when we first heard of Schley's battle off Santiago, but entirely out of place at a religious ceremony. The music, however, did

not disturb the composure of the Archbishop of St. Paul, although it vexed and mortified the St. Paul priest. Talking over the incidents of the day that evening, the priest sarcastically mentioned the music. 'I know nothing about music,' replied the Archbishop. 'The Germans do. What was wrong in the music?' 'Tis not the music as music that I object to,' said the priest, 'but the airs the band played. Did you observe the last air, for instance?' 'The last air? Let me think where I have heard it before,' said the Archbishop, reflecting. 'Oh, yes. It sounded like "There's a Great Time in Town." So there was—so there was. The Germans are great people for music.'

We will round out this amusing chapter with a revelation made by a writer in the St. Louis *Globe-Democrat* (May 11th), which is important if true.

This writer states that President Roosevelt "curtly declined to yield to the demand made upon him that he should intimate to the Vatican, either directly or indirectly, his wish that a red hat might be conferred upon Archbishop Ireland. Indeed, the President is reported to have expressed no little surprise and resentment that his intervention in any shape should have been asked in the matter."

"The President," continues the same writer, "acted with much judgment in the affair. For it is doubtful whether any such intimation on his part would have been received with favor at Rome, where there are many insuperable obstacles to the elevation of the Archbishop of St. Paul to the Sacred College. It has never been the policy of the present Pope to permit the Church or its principal dignitaries to become too closely identified with one political party or another in countries endowed with legislative form of government, since that would naturally tend to place the Church in a position of antagonism toward the rival political faction; and the grant of a red hat to Archbishop Ireland would bear so much the aspect of a recognition of his services to the Republican party, rather than of his services to the Church, that an altogether false impression would be given of the motives that guide the Pontiff in making nominations to the Sacred College, and the latter in ratifying the appointment."

Coming from a leading Republican newspaper, this expression is doubly significant.



The Protestantization of the Philippines

By special request we reproduce from the *Catholic Citizen* [No. 26] the material portions of a letter received by the Mt. Rev. Archbishop of Milwaukee from an American in the Philippines.

"To begin with, the head of the whole educational system is a Rev. Dr. Fred. W. Atkinson, a Protestant clergyman, whose record in selecting only Protestants and notably Protestant clergymen for his leading assistants is sufficient proof of his bigotry. 'By his works we shall judge him.' He has placed the city schools of Manila in charge of Rev. Mason S. Stone, a Vermont Protestant, a Presbyterian clergyman, who in turn has appointed only Protestants as principals and teachers in the public schools of this important city. There are only two Catholic teachers (ladies) in this city and seventy Protestants to teach Catholic children and to supervise the education of Catholic youth. This is heart-breaking and it makes me indignant, and I shall and will protest in God's name and the name of justice against this outrage, and I have reason to be indignant for this is not all. In order to provide for a Protestant corps of native teachers, it was planned and the plan is in operation to 'fix these native candidates' for teachers while they are attending the normal schools. It is not enough to offer as an inducement a double salary to native teachers who apostatize and attend Protestant Sunday schools (double the salary that is given the native teachers who remain true to the Catholic faith) but they give the choice of positions to these apostates in the provinces. The bigoted Protestant division superintendents and city superintendents have done this and are doing it all over the archipelago to-day, in order to make the native teachers tools in proselytizing the children.

"The educational department (Rev. Atkinson et al.) has established a system of normal schools for the islands with the head schools in Manila, and placed at the head of this system Rev. E. B. Bryan, a most bigoted Protestant clergyman. He has several times occupied the pulpits in the newly erected Protestant churches here and denounced the 'corrupt Catholic friars and the Catholic Church of the islands.' This bigot has a corps of all Protestant teachers for his assistants, selected with a view to getting his plans of proselytizing native candidates to work to his satisfaction. Not one Catholic is to be found among any of the American teachers who are employed in the education and training of native teachers. It seems their plan to give these natives the impression that to become 'American' they must become Protestant, and this is why only Protestant teachers are permitted

to take charge of this most important work in normal schools.

"Now what of results? I have found upon personal investigation at the normal school that the most bitter abuse of the Catholic religion and the friars is served up to edify these bigots in the form of essays and compositions. I have asked to be permitted to carry away with me as my property, some of these essays to send you as proof, but my requests have been refused. I am not to be turned down by these bigots, so I visit the school and make my daily investigation as it suits me and will continue to do so as long as I remain in this city. Every student that has attended the normal school thus far has left the Catholic Church, and all of them are now employed as Protestant Sunday school teachers in order to gain and maintain favor with the American superintendents, who are running the educational affairs here, directly with a view towards proselytizing the natives in spite of the 10,000,000 American Catholics in the United States, who do not seem to care whether these conditions exist or not.

"God will hold us responsible for the souls of these millions and the children yet unborn that will be lost to the true faith through the indifference of American Catholics, some of whom have sufficient power if used to prevent this outrage against our beloved Mother Church.

"When visiting one of the Manila public schools three weeks ago, one of the American teachers, thinking, perhaps, that I too was a bigot and that it would please me to learn of the progress she was making in 'educating' these natives, told me that nearly all her pupils had been induced to join her Sunday school classes and were regular in attendance thereat. She was about to tell me more when the Rev. Superintendent Stone, fearing that she was whispering to me such secrets that would be for him only, called me away to visit another school. I have been unable to locate the woman since or I would have secured her name for more positive proof. The bigoted principal of the head school in the walled city (a Mr. Oliver) said the other day that the sight of any Catholic priest makes him crazy and he always feels like wringing their necks when he meets them on the streets. This man was 'fired' from a mess at which he took his meals, because at every meal he became frantic, denouncing the Catholic Church and telling stories about the immorality of the friars.

"This is a fair sample of the American teachers the United States government has sent over here to 'civilize and educate' those whom we have adopted as our foster children under our free flag and under a government for which the blood of thousands of Catholics has been shed. Catholic teachers are sent out into the distant provinces away from cities so that their influence with the

natives of prominence will not be hurtful to the plans of proselytizing by the department. Seven out of the ten division superintendents on the islands are Protestant clergymen who have never taught school in any place before coming here, yet when through the appeals of the Catholic hierarchy a number of Catholics of excellent education were recommended to Supt. Atkinson, he refused to accept them on the ground that they had not sufficient experience as teachers. All this in the face of the fact that not one-third of the Protestant teachers who have been engaged have ever taught one day before coming here. It seems to be a question solely of whether a candidate is Catholic or Protestant.

"A recommendation from a Y. M. C. A. secretary, a minister, a Protestant college or a Free-Mason lodge, is always sufficient to entitle a candidate without experience to get a \$1,200, or \$1,500, or even a \$2,500 position here, while graduates from Notre Dame or Washington University, D. C., (Catholic) must have years of experience to entitle them to get a \$900 to \$1,000 position. And it often happens that at this lowest salary they are refused on the pretext of not sufficient experience.

"In the face of all this bigotry, these bigots wonder why the Catholic priests oppose the public schools here. How can a worthy priest do otherwise than oppose? I feel like congratulating these priests upon their loyalty and devotion to their divine calling. I was told by this Rev. City Superintendent Stone the other day that the government intends to compel the attendance of all children in spite of the protests of the priests. He said that it is the intention of the government to refuse positions under the city or insular government to graduates or students from Catholic private schools. This is the latest scheme these blind bigots have for coercion and it is practically what they have been doing all along as far as selecting Catholic teachers.

"To-day I learned that out in the provinces, Catholic teachers (Americans), are paid only \$1,000 for exactly similar duties performed by Protestants who receive \$1,200, and these Protestants are inexperienced as well. At the homes of Protestant American teachers the Protestant missionaries are entertained and through the assistance of these teachers Protestant bibles and tracts are distributed free to native children and placed into native homes in the language of these natives. Here in Manila this week a Protestant minister entered without permission into a Catholic private school and began distributing his Protestant bibles free to the pupils and then said that he wished to address the children upon the necessity of becoming Christians and members of the 'true' Christian church which he represents. The sisters sent for the priest at once and this impudent bible distributor was put out.

Yet the daily papers, all of which are anti-Catholic (American), insulted the priests for not permitting this outrage, which even the law prohibits, from the public schools.

"If such is attempted in a Catholic private school during school hours, what can not be expected in the Protestant public schools during school hours when all the teachers are in sympathy with this proselytizing campaign? Such a thing as this in any public school in America would never be tolerated even by a Protestant teacher, for the public school teacher in America dare not attempt this and it would be the means of losing his or her position if attempted. So you see that the conditions are far worse here than in America, and the clergy here, even the alert Jesuit Fathers with whom I discuss this matter daily, are unable to do anything, because they are Spanish and all Spanish priests are ignored by the American local government. Traitors to our Church are to be found on all sides. The Filipino members of the Philippine Commission that rule the islands are the worst enemies of the Church, yet these followers of Satan call themselves 'Catholic' at times, though they belong to the Free-Masonry of the islands. These rascals, together with every Filipino connected with the government under the American Commission, are constantly plotting to drive out the friars and secure the rich lands at a price far below their value."

Dr. Lieber and the German Centrum.

[Rev. B. Guldner, S. J., in the *May Messenger*.]

II.

HE Centre could never have risen to the position of power which it now holds, thanks to Lieber's masterly leadership, had it confined itself to the defence of purely religious interests. The party leaders knew full well that they could only extort their rights as Catholics from an unwilling government if they demonstrated that, in purely political or economical questions, they were able to throw into the balance their decisive vote for or against the government. Their make-up from all classes of the people has enabled them to adjust opposing claims and by mutual concessions deal out distributive justice to warring interests. Hence, they aptly call themselves the Centrum, standing midway between opposing extremes. This position they are holding at the present moment in the angry controversy about the new tariff-law. And this commanding position they

have gained without sacrificing one jot or tittle of their principles. From the foregoing remarks the reader will readily infer what forethought and insight, what tact and knowledge, in a word, what consummate ability is demanded of him who is called to the supreme leadership of the party. We do not say that Lieber never made a mistake, he would have been more than human if he had never taken a false step ; but it is safe to say that he never did anything that seriously hurt the great party or was inconsistent with its immortal principles. In the early days of his leadership he was often reproached with being a democrat, in later years that he had become unfaithful to his democratic principles. The truth is, that from first to last he was a thoroughly independent character who never sought nor accepted favors for himself from those in power, true to the noble motto which he framed in the following exquisite couplet when he was a university student :

"Keines Ordens Ritter,
Keines Fürsten Rath,
Frei wie Ungewitter,
Knecht in Gottes Staat—in *civitate Dei sancta.*" *)

An ardent lover of the people always and as such a true democrat, whenever he found that by coöperating with the government he could serve the true interests of the people, he rallied round him the party to the support of the government. Any attempt, however, on the part of the government to curtail the liberties of the people found in him an opponent hard as adamant. For the propagation of Windthorst's last creation, the Volksverein, "the Catholic people's Union," he worked indefatigably ; Sunday after Sunday, during whole months when Parliament was in session, his services were engaged as speaker. He would travel during the night and on Monday was back in his seat in the House. Wherever he appeared, he was received with such extraordinary marks of affection and enthusiasm that he was often quite overcome with emotion. The banner of the Centre-party with the rallying-cry : "For truth, liberty, justice" was held aloft by him to the last. His last great legislative effort was the famous toleration-bill, which, while laying bare before the civilized world the incredible religious intolerance of some of the German governments, rallied around him for very shame all the parties of the Reichstag.

The question has sometimes been asked, even by Catholics, outside of Germany : Why does the Centre-party exist ? Its very

*) "I shall not accept knighthood from any prince ; I shall refuse to enter the privy council of sovereigns ; I will be free as the thunderstorm ; servant in the city of God alone.

existence makes a new persecution absolutely impossible. If the French Catholics, in the late crisis, had had a Centre-party, there would have been no exodus of religious orders. Moreover, by their dominant position, their wise moderation, their unflinching perseverance, they are bettering the Catholic position in the Empire from day to day. And by their positive work they give the Catholic people that courage, self-respect and self-assertion so necessary in the midst of an intolerant Protestant majority. The average Catholic does not court martyrdom ; he glories, indeed, in the Catacombs and the bloody arena of the Colosseum as a great memory, and the young German Catholic recalls with pride how his father, thirty years ago, suffered imprisonment for the faith, but he does not wish such scenes to be reproduced under his eyes, much less to be himself the victim of persecution ; on the contrary, he wishes to see the Church of Christ honored among men, looked up to, strong and influential. It is the memory of past persecution and the sight of present power that helps the thousands of Catholic students who throng the universities, to hold fast to the faith. Not a few of them, whom human respect might have enslaved, are saved because, through the Centre-party, the Catholic Church is like a city built upon a mountain ; Catholics are not despised helots, but free men, who speak a free word and do a brave deed for Church and country. And lastly, that beneficent legislation for working men, in which Germany is far in advance of all other nations, pensions for old age, for accidents, for the sick and invalid, is in great measure due to the initiative and coöperation of the Centre-party.

Again, it is asked, Why is it that, with all its power, the Centre-party has not yet succeeded in repealing the anti-Jesuit law? The anti-Jesuit law which, by an absurd fiction, includes the Lazarists and the religious of the Sacred Heart, is now the only law of the Empire directed against religious orders. This law has been four times repealed by the Reichstag, itself a glorious achievement of the Centre-party. The German people have repudiated it. But the Bundesrath, representing the German sovereigns, has so far refused to concur in the repeal. But why does not the Centre force the government by opposition or obstruction? Such a policy would only have irritated other parties, with one or another of which they must always coöperate to achieve success. Such policy, moreover, would have been contrary to their principles. It has been their aim to prove to the Protestant majority that Germans can be good Catholics and lovers of their country at the same time, and prove it not only by words, but by deeds. Hence, good laws they have passed, imperfect laws they have amended, and bad laws alone they have rejected. That is sound states-

manship. Besides, if they had gone into opposition simply for the sake of harrowing the government, they would have been identified themselves with the Socialists. Now the principles of the Socialists, put in a nutshell, are these three: In religion atheism, in politics the republic, in economics collectivism or the abolition of private property. To all these principles the Catholics, of course, are absolutely opposed. Some complaints were uttered two years ago at the Catholic Congress in Bonn that no progress was made by the Centre in the matter of the anti-Jesuit law. In his great closing speech Lieber says: "Remember that the situation is entirely changed; we are now the ruling party, (his enemies sometimes spitefully called him 'Reichsregent,' the regent of the Empire), the law-making machinery is in our hands, ours is the responsibility; we must do positive work for the good of the country and can not amuse ourselves with obstruction. You must trust us, trust your leaders, though we can not let you look behind the curtain of political affairs. Believe me that all Catholic interests are ever nearest to our hearts. I, in particular, how could I forget the Jesuits who, during my late illness, when my life was despaired of, celebrated 4,000 masses for my recovery?"*) One of Dr. Lieber's brothers is a Jesuit, who has labored many years on the missions in Sweden. No doubt the Jesuits themselves, bitterly though they feel the unjust law that oppresses them, are the first to acknowledge that the Catholic Church in Germany has even greater things at stake than the cause of their return. To his dying breath, Dr. Lieber was faithful to Catholic truth, in private life as well as in public; a happy husband and father, surrounded by ten children, he was qualified as no other, to discourse in great Catholic gatherings, on his favorite subject: the duties of Catholic men. For liberty and justice, likewise, he stood up always and everywhere with unflinching courage and with all the resources of his splendid eloquence. We may mention here, that Dr. Lieber was well known in our country, where—not to speak of a sister who is a religious in one of our convents—he had many warm and life-long friends. He crossed the ocean three times at the invitation of his friends to take part in the annual congress of the German-American Catholics, whom he delighted with his eloquence and roused to enthusiasm for the sacred cause of religion. He, also, bade them, without detriment to the loyalty they owe to their new home, or to the language of the country, cherish the noble language and rich literature of old Germany.

[*To be concluded.*]

*) Those who have read Bismarck's memoirs, know now something about the influences which have been at work in this matter, behind the curtain of political affairs, and can readily account for Dr. Lieber's unwillingness to designate them.

MISCELLANY.

The McKee Legacy.—Anent our recent note (No. 17) on the much-talked-of McKee legacy, Mr. Martin I. J. Griffin of Philadelphia writes us :

Col. McKee didn't give his estate for Catholic charitable institutions. He ordered after the death of his daughter and her children, to whom he gave miserable life annuities, that a college for boys for the navy should be established and that the Catholic clergy should have the management thereof. Archbishop Ryan is executor with a Catholic lawyer who drew the will.

In 1884 Col. McKee made a will, copied after that of Stephen Girard, excluding all religious exercises and the presence of clergymen. Since then a Catholic colored church was located near his home. By common report it appears that that influenced his mind and he changed his will of 1884 by selecting Catholic clergymen to conduct the college and casting out all the former expressions debarring clergy from the institution. White and colored boys are to be admitted.

Were his will of 1884 his last, no public outcry would have been made to this imitation of Girard. It is his placing the institution, which may not be founded for fifty years, under Catholic management, which caused a sensation. Many supposed Col. McKee was astray somewhat when doing that, but the publication of his will of 1884 proves that away back he intended to do as he has ordered done in his last will, only changing one specification.

Everywhere you hear good spoken of him as a landlord. He seems to have been exceptionally kind and charitable and good willed. He gave his hundreds of tenants a turkey at Christmas and the children toys. He was lenient with those in arrears and helpful to those in distress. In this he was unlike his model Girard, but after his death he intended that his name should be the counter part of Girard's, but Girard's charity develops infidels and his college alone of all institutions in our land halts the minister of religion at its gate and turns him away. But perhaps God's retributive justice is manifest by McKee giving Catholics the management of an institution from which religion will not be excluded, though the consciences of all will be satisfied.

The Western Watchman and the Catholic University.—The *Western Watchman* admits in its No. 26 that the Catholic University is in a bad way. "The two millions in bonds that was bringing in five per cent. has been reinvested at four per cent. That means a shrinkage of \$20,000 in its revenues. As a consequence some lectures have been discontinued." The *Watchman* concludes an editorial article on the subject with the following remarks, which are as untrue as they are malicious :

"The straightened financial condition of the Catholic University has loosened the tongues of thousands of advisers who have never given the institution ought but advice. Some of them are of the class that fatten on decay, while others poorly conceal under the cloak of advice the desire to see the institution dashed upon the rocks of disaster. Of the latter class are the rag-tag and bob-tail clientele of a certain German professor who left the University

for the University's good and went back to his native land, neither for the land's nor his own good. In the category we may number the entire German Catholic press of the United States. We must say that the devil never calculated on making a hypocrite out of a German, and he must be surprised to find any followers among that race. A German is by nature honest and straightforward, and if he lies you can always see through his awkward attempt at deception. But there is a degenerate and mongrel German who loves to prowl about newspapers and who is successful in his hypocrisy from the fact that his habits and person forbid close scrutiny into his methods and manners. Standing to the windward of him or viewing him at a distance you would take him to be a pedant or a palmer. If you shift places you discover that he is a moral and physical insufferability. Happily their number is small and their career short."

It is generally conceded by the Catholic press, including the *Watchman*, that "if the Catholic University is to be lifted from its present embarrassment it will have to be taken under the protection of the whole Church in the United States and made a national institution."

Uncalled-for and libelous attacks upon whole bodies of brother-Catholics on the part of newspapers which pose as the particular champions and semi-official organs of the Catholic University, are not apt to bring about that unanimous and hearty coöperation of all American Catholics which can alone save the institution and develop it into something like the ideal of its august founder and all its true friends, to which class the German Catholics of the country, despite the *Watchman's* malicious allegation, belong.

Three Lies to Bolster up Vaccination.—There are three statements upon which the pro-vaccinationists seem to rest their case. The first, the Franco-German war statistic that 23,000 French soldiers died because they were unvaccinated, while the Germans only lost 278. The second, that it is only since the vaccination law of 1874 that Prussia has been free from smallpox; and the third, that the Montreal epidemic of 1885 was due to the fact that the city was unvaccinated.

The reply to the first is that it is a lie, pure and simple. The reply to the second is that the Prussian vaccination law was passed in 1835 and that it has been rigidly carried out ever since. In 1870 *Hall's Journal of Health* said the reason Prussia was exempt from smallpox was because of its successful vaccination, and in the English Parliament the same argument was used, in endeavoring to increase the severity of the English law. We all remember what happened to Germany in 1871-72—the greatest smallpox epidemic of modern times. The answer to the third is that more than 1,400 of the deaths from smallpox in Montreal were among vaccinated persons, as shown by official records.

These lying statements have been and are still being used by health boards everywhere.

Concerning Parish Entertainments.—The *New World* is rightly dissatisfied with the average class of the popular parochial entertainment. Its comments are worth repeating. They are to this effect: "There is too much of the boisterous, vulgar kind of

amusement passing now under the name of high-class entertainment. There are the everlasting German and Irishman, with brogues and clothes never heard of worn any place in the world except on the cheap variety stage. And every word they utter, their gestures and manner—all are of a class of would-be humor more or less insulting to real Germans and Irishmen. It is curious to note how otherwise sensitive people are often willing to pay for and seem to thoroughly enjoy seeing their own nationality travestied. Amusement, good jokes, songs, are pleasant means for passing a few hours away, and for making one forget for a while the hard realities of life. Life without some form of amusement would be very dull indeed. It is the bright flash of the sun on a placid sea that makes the scene beautiful. And since amusements, jokes and songs are the sunbeams of life, they ought to be of such a character as to elevate as well as merely entertain. That which is truly ennobling can never be dull. A witty saying does not lose its wit because it is good and true. Our amateur entertainers, therefore, should rise a little higher. In a way they are the popular teachers; and the expression by them of ennobling sentiment will cause a corresponding sentiment in those who listen to them."

The Franta Case.—We have kept our readers informed on the case of Veronica Franta et al., against the Bohemian Roman Catholic Central Union of the United States, which has been prominent in the local courts at intervals since March 23rd, 1894. The plaintiffs are the relicts of Peter Franta, who was at one time a member of the defendant association. They sued for insurance he carried in the organization, and the defense was that under the rules of the society members were compelled to be active members of the Catholic Church, and make their Easter duty every year; that Franta had failed to do this and had been suspended from the order in consequence; had never been reinstated, and that under the by-laws no death benefits could be paid when a member died while his membership was suspended. The plaintiffs demurred to this plea on the ground that it was hostile to the constitutional guaranty of liberty of conscience, and Judge Fisher sustained the demurrer. On appeal to the Supreme Court of Missouri the decision was reversed and the cause remanded. We printed this important decision in full in one of our numbers of last year. The judgment on the second trial, which has just been rendered, was again for the plaintiffs, on the ground that the defense had failed to prove the facts constituting the answer pleaded and to establish the fact that Franta had been properly suspended under the terms of the by-laws.

The case has proved a boon to Catholic mutual benefit societies generally by eliciting from a State Supreme Court a unanimous decision to the effect that such a society has a right to expel a member for neglect of his religious duties, if the faithful fulfilment of such duties is part of the contract according to the constitution or by-laws. Its final outcome ought to be a warning to these societies to proceed with caution and in strict compliance with their constitution and by-laws in every case where a mem-

ber's neglect to make his Easter duty or to pay his dues renders his suspension necessary.

The Clergy in Politics.—Msgr. Lacroix, Bishop of Tarentaise, France, who, during his audience with the Pope in his recent visit *ad limina*, asked His Holiness for some instructions as to the attitude to be taken by the clergy in the elections, gives the following report of the Holy Father's reply :

"The priest, by reason of the purely spiritual mission he has received from heaven, should hold himself aloof from and above all parties. In his quality of citizen he possesses the right and the duty to vote for the candidate who appears to him to be most capable of serving the religious and patriotic interests of his country. But as experience has repeatedly shown that whenever the clergy place their influence at the service of a political group, they inevitably draw reprisals on themselves, they will act more prudently in joining no party or parliamentary group."

These instructions are directly intended for the French clergy; but they may be justly applied, we believe, to the clergy, higher and lower, everywhere, also in the United State, where we have the sorry spectacle of one bishop prominently identifying himself with the Republican party, another allowing his Democratic sympathies to move him to publicly insult the President of the country, and of some pastors taking an active part in ward politics, not to speak of the Kentucky priest who travels from city to city lecturing in favor of Social Democracy.

NOTE-BOOK.

We read that the police force of Montreal, Canada, are hearing lectures once a week on both civil and criminal law. This timely innovation ought to be transplanted to our soil. American blue-coats generally have sore need of an elementary knowledge of the law they are sworn to protect.



To call things by their right names and to know their right value is half the science of life. Their true names are the names God calls them by, their true value is the value He sets upon them.—Father Faber.



The conviction is gaining ground among writers on hygiene that children should not be sent to school before they are eight or nine years old.

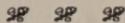


The *Western Watchman* (No. 26) declares that the archbishops of the United States unanimously resolved to have mixed marriages performed in church when the parties so desire, but that this resolution was as unanimously rejected by the suffragan bishops. This is news to the general public, and we question the advisability of publishing it in a popular newspaper, especially in the

manner in which the *Watchman* does it, i. e., with the insinuation that the suffragans consider their "senatorial metropolitans" as "dangerous invaders of their rights."



A school of instruction for laundry girls is to be established in Chicago. The School of Domestic Arts and Sciences, founded in that city a year and a half ago by a number of philanthropic women, is to bring about the innovation, and the laundry school is to be a department of this institution. Miss Isabel Bullard, head of the school, says that washing is just as much of an art as making pie or baking bread, "and as for ironing, that is a fine art."



A subscriber writes :

"According to the daily press the Health Commissioner of St. Louis is preparing a compulsory vaccination ordinance. What sort of resistance would you advise if such a damnable ordinance should pass the Assembly and become a law?"

Such an ordinance is clearly beyond the power of the municipal assembly and if passed ought to be fought in the courts until declared unconstitutional.

The proper thing to do now is to see that the bill is defeated, and this can doubtless be accomplished if the proper information is placed before the Assembly. We advise that each and every member be supplied at once with facts and figures and that the anti-toxine deaths be made good use of in combatting this new outrage.



The French Bishop of Tarentaise, Msgr. Lacroix, who, a few months ago, announced with much ado that he had taken the political editorship of *L'Indépendant Savoyard*, has already had enough of the job; for the Savoy papers have it that he has given up his editorial chair to a layman. "That is without contest the Bishop's most telling and effective stroke since he entered into the political field," maliciously remarks Father van der Heyden in his latest letter from Louvain to the *Catholic Sentinel*.



The *Western Catholic*, of Chicago (May 17th), speaking of the late annual meeting of the Federation of German Catholic Societies at Aurora, declares "that the leading spirits at the convention were anti-Irish" and winds up a heated editorial with the cry : "Public repudiation of the Aurora knownothings and their ideas is necessary."

We wonder where our contemporary has gained this utterly false impression of the sayings and doings of a gathering held under the protectorate of his Lordship of Belleville and participated in by some three score of the most estimable priests of the four Illinois dioceses. We have followed closely the discussions and resolutions of the Aurora convention and believe we can truthfully say that they contained nothing which could be by the widest stretch of even a Chicagoese editor's imagination, be construed into an attack upon the Irish or any sort of knownothing-

ism. On the contrary, its whole trend was strongly for harmony and co-operation within the pale.

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We learn from the *Western Watchman* that "the 'Los von Rome' movement is followed by a 'Hui zu Rom' counter movement."

That's a new one on us. Hui!

* * *

A renewed interest in the Franciscan legend has brought about the organization at Assisi of a Società Internazionale di Studi Franciscani. Among the founders are M. Paul Sabatier, the well-known student of all matters Franciscan, and the Rev. Francesco Dall'Olio, curator of the convent of Assisi. The object of the Society is to compile as complete a catalog as possible of existing Franciscan manuscripts in the European libraries, to collect material for a bibliographical dictionary, and to build up a Franciscan library in Assisi. Membership will be of two classes—honorary, with an annual fee of five francs, and annual dues of the same amount. Active members have the further duty of presenting to the Assisan library two copies of any work they may write on Franciscan subjects—one for use in the library, and one for circulation. The annual meeting is held on the second Sunday after Whitsuntide. The permanency of this movement is assured, for in case the Society should lapse, its library and other property revert to the municipality of Assisi. Since Saint Francis is venerated in all lands and among all religions, the organizers of the society hope for support from many quarters.

* * *

Secretary Shaw is fond of telling of a dinner given by one of his friends to some rural gentlemen from Iowa. "He furnished them with the best of everything—terrapin and canvasback duck," says the Secretary. "The climax of the feast was a watermelon, into which had been emptied two quarts of champagne. When the farmers began to eat the watermelon they smiled and smacked their lips and ate again. Then of one accord they slipped into their pockets a handful of the seeds. They wanted to raise some of the same kind of melon on their own farms."

* * *

Recent writers have left our knowledge of the battles of the great Persian war and of the size of the armies in a deplorable condition. We do not know, for instance, whether at Marathon the Athenians were posted on Mount Agrieliki (Meyer), or high up in the valley of the Aylona (Grundy); whether the battle was fought in that valley (Delbrück) or in the plain (Grundy); or whether the Greeks (Busolt) or the Persians (Grundy) stood on the defensive. The estimates of the Persian force range from ten thousand to sixty thousand. There are as great differences as to the size of Xerxes's army. Delbrück estimates it at 65—75,000, Meyer at 100,000, Busolt (following Niebuhr) at 300,000, and Grundy at half a million. The reasoning of any one of these writers might convince us, were it not for the equally cogent arguments of the others.

